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A New Secretary for a New Year

Rev. F. Eppling Reinartz, D.D.

All the Men of the Lutheran Church for the Whole Task of the Church

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JANUARY
1947

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Volume XXVIII
Number One

LUTHERAN MEN . . . JANUARY

Vol. XXVIII **Issue No. 1**

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This Month's Cover Man

Lutheran men will continue to have an understanding friend in the office of secretary of the ULCA. Rev. F. Eppling Reinartz, D.D., during the years he served as Promotional Secretary, was always at the service of the editor of Lutheran Men. He designed department headings, provided cover pictures and offered many constructive suggestions. The ULCA Brotherhood feels as though one of its own number had been honored in his election. "LUTHERAN MEN" and Lutheran men will always be at his command.

Salute to the Brotherhood!

By F. Eppling Reinartz

Written while winging westward over the Cascade Mountains.

My heart's best greeting to the readers of LUTHERAN MEN! Your work has long been one of my deep concerns and abiding interests. Having been the pastor of a congregation whose Brotherhood has had continuous and productive life since 1913, and serving now in a congregation which has a strong men's group, I know with grateful intimacy what a blessing a men's organization can be to a church. My years in the office of the Secretary for Promotion in the U. L. C. A. gave me opportunities to measure the Christian purposes of the national leadership of our official men's auxiliary. I am glad to give this testimony in praise of the yearning devotion and consecration brought by these men to their difficult tasks. God requite them richly for their noble fidelity.

I salute the prospect of a U. L. C. A. Brotherhood which will marshall ever larger portions of our church's manpower behind the causes, missionary, educational and merciful, which Christ has given as blessed burdens into our hands.

At the same time I am thankful for the enterprise and loyalty with which our men have in the past supported the life and work of The United Lutheran Church in America.

Your past performance, and the prospect of greater things in your tomorrows make me want to join heart and hands with you in the service of our Lord and His Church.

●

My Master's Face

No pictured likeness of my Lord have I;
He carved no record of His ministry
On wood or stone.
He left no sculptured tomb nor parchment dim,
But trusted for all memory of Him
Men's hearts alone.

Who sees the face but sees in part; who reads
The spirit which it hides, sees all; he needs
No more. Thy grace —
Thy life in my life, Lord, give Thou to me;
And then, in truth, I may forever see
My Master's face.

—WILLIAM HURD HILLYER

The Editor's Personal Paragraphs

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Happy New Year

●

Foreign Missions is the Epiphany emphasis in the ULCA. The men of our churches should be ashamed of their failure to see foreign missions as a "must." They have left missions "generously" to their wives and sweethearts. True the W. M. S. is doing a grand piece of work. So often the men have looked condescendingly at their enthusiasm. Their work, too, has been measured in dollars too often. The dollars come because they are informed. For many years they have been studying missions. There is no good excuse for the failure of our men to study missions. Here are some suggestions for congregational enlightenment this Epiphany.

1. Conduct a school of missions.
2. Use stereopticon slides and motion pictures of foreign mission fields.
3. Have foreign mission services several times during the year, at least one of which will be sponsored by the men.
4. Encourage study classes. Mission study books are interesting, accurate and up-to-date.
5. Distribute "The Foreign Missionary, $25 per year for 100 copies each month.
6. Use the Uncle Missionary Letter which is specially prepared to be read in the Sunday School each month, 15 cents per year.
7. Encourage organizations like the Brotherhood each to support a project abroad for $50 and upward.

Write to the Board of Foreign Missions, 231 Madison Ave., N. Y. City 16, N. Y. for information. Come on, Brotherhoods, Men's Bible Classes and the like, let us become informed about our Lutheran work overseas!

Bible Lexicography

ALL THE EARTH . . .

Is God's,
His name is declared in it,
is filled with the Glory of the Lord,
shall worship Him,
hears the sound of the preacher,
receives the seven Spirits of God.

●

The American Lutheran Conference is a loose federation of all the Lutheran general bodies except Missouri and the ULCA. At a recent meeting vigorous resolutions were passed to channel all efforts toward joint action through the National Lutheran Council. "The Lutheran Outlook", published by the Conference, is offered to the NLC. The following principles for Lutheran unity were adopted:

"1. That the historic Confessions of the Lutheran Church must be basic for Lutheran unity.

"2. That the official declarations of the three major groups within American Lutheranism make it clear that there now exists essential doctrinal unity for pulpit and altar fellowship.

"3. That no additional theses, statements, or agreements are necessary for such fellowship between these three major groups."

Particularly significant was the presence of the presidents of both the Missouri Synod and the ULCA. It is good, too, that our Lutheran leadership is recognizing general doctrinal agreement and depending now on the experience of cooperation and fellowship as the path toward union. Those die-hards who stand in the way of the progress of Lutheran union may well view with alarm the evidences of closer cooperation. Give these experiences time and they will merge our Church.

●

An officious and unpopular A. R. P. official was putting the stretcher-bearer party through its paces. He lay on the ground and said, "Now, remember, I'm completely smashed up. Every bone in my body is broken. Now let's see how you pick me up."

The stretcher-bearers picked him up efficiently, laid him on the stretcher and asked, "Well, was that satisfactory?"

"Yes, it was all right," snapped the officious one, "only you didn't have the look of regret in your eyes I expected!"—Baptist Observer.

I've been a dead-weight many years upon the Church's neck,
I've let others carry me, and always pay the check.
I've had my name upon the rolls for years and years gone by;
I've criticized and grumbled too, nothing could satisfy.

I came to Church just when I pleased and stayed away as well,
I've never felt tied down to work, not even for a spell.
My face looked like a death-mask there, expressionless as mud;
As a Christian Church Member, I surely was a dud!

I've been a dead-weight long enough upon the Church's back!
Beginning now, I'm going to take a wholly different track.
I'm going to pray and pay and work, and carry loads instead;
And not have others carry me, like people do the dead.
—Selected

●

Dr. Ralph Long and Dr. N. M. Ylvisaker
were awarded certificates of achievement and appreciation by the U. S. Navy for their services for and with the Navy chaplains. This is a well merited recognition.

●

"Son, why don't you play circus? It's great fun. First you make a sawdust ring."

"But where would I get the sawdust, dad?"

"Here's the saw. Just cut some of the firewood into fireplace lengths. And you can have all the sawdust you make."

●

Rev. H. N. Gibney
is pastor of St. Mark's Lutheran Church, Middleburg, N. Y. It is a strong village church with a large and prosperous farming constituency. In answer to a call for children's clothing for relief in Europe, Pastor Gibney thought of the flannel milk filters, used only once and then thrown away. The result was the saving and washing of the filters and their use in making baby's crib blankets. The first lot made by the women of St. Mark's included 20 blankets, each made from 50 filters. sewed in double thickness for warmth. Where there is a will, there is a way.

Dentist's epitaph on a tombstone:
When on this tomb you gaze with gravity.
Cheer up! I'm filling my last cavity.

●

John L. Lewis
is at this writing the most unpopular man in America. We hold no brief for him, yet we should remember that labor dictators are possible because the government we elected was so political minded that it passed laws under pressure from labor. Not so many years ago the laws protected management and capital unfairly. The tables have been reversed. In the struggle between these two pressure groups, the public has been the proverbial innocent bystander. Strikes should be outlawed. Labor should be as responsible for the keeping of contracts as management. Perhaps the proposal for labor courts is the answer. More is at stake than the breakdown of our American economy. Democracy is made the laughing stock of a world that is compelled to decide between it and communism. Unions can be made to obey the law by means of the freezing of their funds. The men can not be compelled to work, but when they strike against the law, they should not be protected from the consequences. We are still of the opinion that compulsory arbitration or compulsory submission to labor courts, of all disputes would not be unjust to either labor or management. Conditions under which labor works, as well as wages, are not what they should be in many industries. If the public wants protection from the confusion and suffering that grow out of labor-management disputes, it must also see to it that management is fair to labor. John Bull is given credit for always "muddling through." Uncle Sam can at least claim honors for "muddling."

●

She was boasting of all the fine points in the distinctive suburb into which they had recently removed.

"Yes, my dear, and there is a fine old country club, too, which is very, very old and exclusive."

"Really," returned her friend. "How interesting! And how old might it be?"

Well, I'm not sure of the exact date, but I heard Herbert say that some one or other went around the course in '98."—Baptist Observer.

Lutheran World Relief, Inc.
is concerned with more than relief. Under the dynamic leadership of its administrative head, Dr. C. E. Krumbholz, its goal is to "help Europeans help themselves." Here are some of the items needed: sewing machines, shoe repair kits, hammers, saws, shovels, and other tools. Another item greatly needed is overalls. Among the recent appropriations by LWR are $10,000 for shoe repair equipment, $25,000 for penicillin, and $10,000 through CRALOG toward the purchase of insulin. Brotherhoods could well canvass their communities for the tools that could be spared.

●

Horse sense is what keeps horses from betting on what people will do.

●

65% of the clothing
shipped to Germany through CRALOG, the Council of Relief Agencies Licensed for Operation in Germany, has been sent through Lutheran World Relief, Inc. The primary result is relief for Christ's sake. The secondary result is the new respect that American Lutheranism has won from the leaders of American Protestantism. The flow of relief must not be permitted to lessen.

●

Guide: "This old mansion has stood for over 200 years. Not a stone has been touched, nothing altered, nothing replaced."

Visitor: "Must have the same landlord as I do."

●

New Guinea mission
of the American Lutheran Church was one of our most successful prewar missions in the Pacific. It suffered losses totaling over $1,000,000 including a splendid hospital. To rebuild the mission lay workers have been recruited among the American Lutherans who will serve for two years without pay and receive only expenses. The first group consists of three older men, expert builders, and ten youths, proficient in carpentry. Some sixty Luther Leaguers volunteered and from them the ten best fitted for the work were selected. With them will go a representative of the Wartburg Press who will train a native for the publishing business. Can you read this without a thrill?

Upper Crust: A lot of crumbs held together by their own dough.—Zion's Herald.

●

President Ivan O. Miller of the Michigan Synod offered the following impressions of the Cleveland Convention in the Synodical Messenger. The emphasis of that great convention must not be forgotten by Lutheran men.

Three impressions burned themselves into my soul at our great Cleveland Convention. The words "urgency," "responsibility" and "potential" explain them best.

"It must be done NOW" was the vibrant background of so many of the messages from our leaders. China asking for 100,000 missionaries (our share 1000) NOW. Millions of sick, starving, shivering children in Europe who will be even colder and hungrier than last winter (if they live) unless we send more clothing, shoes, food and medicine, NOW. Ex-GIs wanted into colleges NOW. Trained doctors needed in our mission hospitals, NOW.

Now or never, is the word. Who can measure the good that even a hundred dollars can do NOW, as used through Lutheran World Action or Lutheran Relief, Inc.?

And then "potential"—our possession of latent unused power or strength. Two humbling facts stare us in the face. Our church is 14th out of 18 in per capita giving among the larger denominations of Christendom. The Nazarenes give three times as much per capita as we. Again, one third of our confirmed members do not commune even once a year. They give nothing. Their love for Christ has grown cold.

Remembering what the loving Savior has done for us, let us first bring our personal stewardship up to a higher level, then all working together change the other sad facts. Three things we can do NOW:

(a) Gather clothing and shoes and send to Lutheran Relief, Inc.

(b) Encourage full payment by each congregation of 2-year Lutheran World Action quota by January 1, 1947.

(c) Go to your Pastor, NOW, and volunteer to visit unconcerned and uninterested members, telling them what Christ means to you; asking them for re-dedication of their lives to Christ; and asking for LARGE GIFTS to help meet the GREAT NEEDS of God's work.

●

"Unless" . . .

Unless within my heart I hold abiding peace,
No league of nations can succeed nor will strife cease.
If I myself see every fault in kin and friend,
The world may never see the day when war will end.

—Eugenia T. Finn

Leadership Training is a vastly important phase of Christian education. The late Mrs. E. C. Cronk used to say that the first duty of a leader was to train his successor. In a recent address by Dr. Earl Rudisill he advised two teachers for each Sunday school class. The one an older or more experienced teacher, the other younger or less experienced. Sometimes Brotherhoods have periods of great progress under a live leadership. Then a slump follows as new leaders take over. It may be due to the failure of the successful leader to train his successor. A good leader can do all required for successful programs by himself. He will do it better than anybody else. It will be easier for him to assume all the responsibility. But he would be a better leader if he shared responsibilities, even at the cost of a less effective program. Time taken in helping others to do a good job is time invested in the future success of the Brotherhood. Of course, it might also be said that the Christian interpretation of leadership is service. The greatest leader is the most selfless, the servant of all. He is not concerned with recognition but with the success of his organization.

For the Heathen — the End!

Did you ever think of the meaning of a funeral where there is no hope in Christ? Epiphany is the season when we stress our responsibility for sending forth The Light into a dark world. How quickly we respond to the call for bread from the hungry. How slowly we answer the call for The Light, without which life is meaningless and death is despair! Our picture shows a funeral procession in Madagascar.

Two pigeons were discussing a third one, who at the time was walking toward them. "You know," said the first, "that Joe is a darn nice-looking fellow." "Yes," agreed the other, "but don't you think he walks a little people-toed?"

●

Federation of Lutheran Clubs was launched at a meeting in Cleveland, Ohio last May. Represented were prominent laymen from all our Lutheran synods. The executive secretary, Rev. F. L. Oberschulte, presented its program briefly before the ULCA convention at Cleveland. It is entirely an unofficial organization and seeks to affiliate the local Lutheran laymen's groups which function across synodical lines in many cities. The secretary of its Board of Governors is Mr. Ernest P. Scott who served the ULCA so graciously as chairman of the entertaining committee at Cleveland. The present objectives are:

1. To bring about closer cooperation among Lutherans.
2. To furnish all member clubs and affiliates with a well organized plan for combatting juvenile delinquency.
3. To campaign for equitable salaries for pastors, teachers and lay employees of the Church, and provide suggested plans for implementing such increases.
4. To foster and support a program designed to look after the Public Relations of the Church.
5. To initiate, support and encourage movements designed to better civic and government conditions.
6. To establish a National Employment and Welfare Agency.
7. To promote Christian Education at all levels.
8. To create and publish a National Lutheran Businessmen's Directory.
9. To organize a bureau to aid locating transient Lutherans.
10. To issue publicity on a national basis on the subjects of—"The Dangers of Communism", "Labor and Capital", and the Development of Church News in Newspapers.
11. To sponsor the creation of a $2,500,000.00 corporation to produce motion pictures to serve the Church in the fields of Popular Interest, Christian Education and in Promotion and Advertising for the Educational and Social Institutions.

●

Smith—"What was all that swearing I heard when I went by your house on the way to church this morning?"

Brown—"That was grandpa. He was late for church and couldn't find his hymn book."

Steubenville, Ohio, Protestant Ministers' Association has been taking direct action against gambling and illegal liquor selling. They secured the assistance of Governor Lausche and have brought real pressure to bear on the enforcement agencies of the city. They did not secure any support from the Roman church. Instead one of the priests gave out an interview to the press in which he announced that neither gambling nor drinking was sinful. He offered a sentimental picture of the family innocently enjoying a game of bingo together. We lived for thirteen years neighbor to a Roman church. Friday nights were made hideous by the shouts of the Bingo announcer. Block parties and church fairs are a favorite means of financing the Roman church. The movies are promoting attendance by their bank nights. The radio has gone mad over the giving of prizes entirely out of proportion to services rendered. We hear talk about football games, golf and other sports with boasts of how much was made or lost. There is no restriction about announcing the odds on any contest, even elections. We cheerfully admit that the Bible does not specifically ban either the use of alcohol or gambling, if there is no excess and if no harm is done to weaker neighbors. The "if" is important. The love of gambling gets into the blood of many people. It leads to dishonesty, it dulls the desire for honest labor with honest returns. It builds a life on chance instead of upon thrift and skill and work. Betting spoils any sport. It should be enough to play to win without payment for winning. It is too bad that the Roman church should yield its influence to a practice that is socially devastating.

●

Rev. Arnold M. Maahs was formerly a Chaplain, from the American Lutheran Church. He is under appointment as a missionary to their mission in New Guinea. Here is his appeal, so appropriate to the Epiphany season:

During the war armed forces of the world unleashed a power of destruction such as it had never seen. I saw this power of destruction in New Guinea where not only lives, military equipment and supplies were destroyed, but also missionary installations which had been erected over a period of 60 years. One bombing raid and an entire mission was in total ruins. Years of prayer and sacrifice had gone into the building. The material properties were destroyed in a matter of minutes.

No one will maintain that this type of power is good. The power of destruction is essentially evil, the last resort of hate, envy and greed. It is a negative power. It is a contradiction of all that Christian civilization knows. But men will continue to use this power until such time as people all over the world are possessed by the Christian Ethic which makes war unthinkable.

I saw the Christian Ethic, this other kind of Power at work in New Guinea. It was a power for good, a power which builds character, a power which tranforms lives. The power which can take a heathen native and transform him into a Christian and a child of God. It was the power of the Christian Gospel in the missionary program of the Church. This is a positive power. A power of lasting value which contributes to the welfare and happiness of those to whom the Gospel is brought.

We have been neglecting God's Power in this power age. The World's power has made us fearful of what the next day may bring. In the midst of our fear and distrust why do we not turn to God's Power? Are we loathe to trust Him? Do we not recognize the spiritual implications of the problem?

The problems of human relationships are not settled with physical munitions, which bring only a harvest of fear, distrust and hatred. God's spiritual Power at work in the lives of men alone can induce that confidence and trust which are basic to individual and international relationships.

Unless you who are Christian bring it, how shall this Christian Gospel be brought to those who do not have it?

●

Edgar Ansel Mowrer offers the following timely warning in "Coronet"

"A generation has been taught that the world, the State, somebody, owes everybody a living—and a darned good one. Of rights, plenty. Of duties, nothing at all. And when they try to realize upon these alleged rights, they find it doesn't go."

"Somehow or other, we have got to raise the sights of our country—fix them more on duties and less on rights."

We must credit the Roosevelt administration with cultivating a new and better sense of social responsibility. We must also recognize the vast danger implied in the whole program of social security. Thrift, saving for the future, all those sound principles upon which the American economy has been built, have been largely lost. In helping the "can't-works" we have produced too many "won't-works." Spending for prosperity is a denial of the very foundation of a healthy economy. What it does to the economy is dangerous. What it does to character is tragic.

Wisconsin
has proved that the Roman Church can be beaten on the school bus question. Lutherans did their share in defeating the proposal that parochial school children be carried free. This, in spite of the fact that Lutherans in Wisconsin have many parochial schools of their own. The Roman camel will always be trying to shove his Roman nose under the tent flap. It is a big nose, but there is a lot more camel waiting to get in.

●

Fuzz: Look at that bunch of cows!
Buzz: Not bunch, herd.
Fuzz: Herd what?
Buzz: Herd of Cows.
Fuzz: Sure, I've heard of cows.
Buzz: I mean a cow herd.
Fuzz: What do I care if a cow heard? I didn't say anything I shouldn't have.—Baptist Observer.

●

The Bible and Literacy
is the title of an address by Dr. Frank Laubach. The concluding paragraphs speak for themselves:

Rev. Theodore Fricke, just back from visiting American Lutheran missions in New Guinea, reports an incident that shows how the so-called backward peoples are benefiting from literacy campaigns.

During the New Guinea campaign our Air Corps learned that the native people there had been taught to read English so they could use their Bibles. Our airmen promptly flew over a battle area and dropped leaflets to warn the people that they were going to destroy that area with bombs. The natives fled to the hills.

After the bombs had been dropped, our infantry entered the area. They found the Japanese dead; but soon the natives began to come in from the hills. To the soldiers amazement. the people welcomed them in English.—They said: "Why did you learn and speak English? What use is it to you out here in the jungles?"

One native replied: "We read your letters fom heaven. They saved our lives. We would be dead now if we had not been able to read."

The Bible is God's letter from heaven; but people will die if they are not able to read.

●

If Christ is left outside, something is wrong inside.—J. O. House.

●

"My Boyhood in a Parsonage"
is an interesting book by Thomas H. Lamont. From "The Churchmen" we quote a paragraph of personal interest. We remember the annual "donation" of our own boyhood. The wreckage in the home of our pastor was not quite so complete. But it was bad enough!

Though Mr. Lamont tells the story of "donation parties" with restraint and good humor, it's a terrific indictment, even today, of parishioners who violate the hospitality of every parsonage and rectory. "Of all the trials that the country parson—and in this case especially his wife—had to cope with," he says, "the annual donation party was about the worst." And then he tells the story of the event in which parishioners brought food supplies, ate no small part of the supplies themselves, and overran the house with typical American disregard of the fact that it was a private family dwelling. They emptied a water pitcher on the spare mattress and ruined it; they threw his mother's best pillow cases out the windows into a storm "where they were so quickly covered with snow that they were never recovered until the following spring." And Mr. Lamont adds, "All in the spirit of good fun, you know. But it was that particular night, after all the company had gone, that my mother broke down and wept over the ruin of much of her simple but precious wedding outfit." Vestries, youth groups and women's organizations who trample down the rugs and batter the furniture of parsonages and rectories today would do well to remember that such thoughtless intrusion does not always make for the happiness of a parson's family, however much the distress may be covered up by courtesy.

●

Customer: "Gimme a tablet."
Druggist: "What kind of tablet?"
Customer: "A yellow one."
Druggist: "But what's the matter with you?"
Customer: "I want to write a letter." —*The Link*

●

President Fry
is chairman of the committee to prepare findings for the study of the questions on the agenda of the Lutheran World Federation, meeting in Lund, Sweden, next summer. These questions include 1. Evangelism and Stewardship, 2. Foreign Missions 3. Eleemosynary Work. 4. Reconstruction Work. These topics will take prominent place on the program: "The Lutheran Church in the World Today", "The Lutheran Church Confesses the Truth" and "The Lutheran Church Facing the Problems in a Troubled World."

●

He: "Honey, I'll be miserable all the time I'm away from you."
She: "Oh, darling, if I could be sure of that, it would make me so happy!"

Liquor advertising
is a social menace. It violates all the promises made when Prohibition was voted out. In Kentucky a suit has been brought against the Columbia Broadcasting Company, charging that its liquor advertising violates the spirit of the 21st amendment to the Constitution. The intent of this amendment, it is held, was to protect dry areas from just this type of invasion. We are not hopeful of the wining of the suit, but we commend the purpose. Magazines are just as guilty. How can we protect our homes from this demoralizing influence? The attitude of the broadcasters and publishers is that the reader and listener alone are responsible. They show no least evidence of any sense of responsibility. If they want to bring back Prohibition, they are taking the right course. Public conscience is being aroused by their excesses as well as by the excesses of those who patronize their advertisers.

●

Harvard Man: "Who knocked on my door just now?"
Janitor: "It was me."
Harvard Man to Second H. M.: "What is he trying to say?"
—*The Link*

●

Tithing
is taking hold in the ULCA. The Laymen's Movement, led by Dr. Clarence Stoughton, is putting itself squarely back of it. Every pledge card used in the EMV carried the question "Do you tithe?" The Jew tithed. Tithing was commanded of him by God. Christianity is a "more" religion. If we appreciate the "more" that Christ added to our blessings, we will find tithing, not an end, but a beginning. If tithing was a law to the Jew, it becomes a privilege to the Christian. Our command from Christ is to evangelize the world. If we think in those terms, we will not be satisfied with the small change left over after we have lived far too comfortably ourselves. With love for Christ as the motive and tithing the method we can really begin to meet world needs. Think of it, the ULCA will fail in meeting its Lutheran World Action appeal in 1946 unless a miracle happens before this gets into print!

●

Smart Alec: How much are your $6 shoes?
Alert Clerk: Three dollars a foot.
—Christian Union Herald.

Guest Contributions

Presidential Message . . .

Brethren:

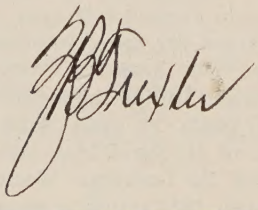
This is the beginning of a new calendar year. Most business men have taken stock and set new goals. We of the Brotherhood should make a fair appraisal of last year's status and establish our goal for 1947.

Let me suggest:

1. A Program of Enlistment
   a. Organize New Congregational and Conference Brotherhoods.
   b. Enroll the outside men in the existing Congregational Brotherhoods.
   c. Use LUTHERAN MEN topics.
2. A Program of Financial Support
   a. Urge Congregational Brotherhoods to co-operate with the Brotherhoods of the ULCA in promoting the per capita dues plan of $1.00.
   b. Establish an adequate Synodical and Conference financial program.

Your emphasis upon Organization and Finances in 1947 will enable us to give you that Field Service which you so eagerly crave.

Faithfully yours,



Loyalty Months

January - February

The Federal Council of Churches

By Dr. Samuel McCrea Cavert

Dr. Cavert is the General Secretary of the F. C. C. The following address was given at the ULCA convention in Cleveland, the first time a representative of the F. C. C. has been received on our program. Dr. Cavert has a sympathetic understanding of the Lutheran Church and is at home among us.

I am grateful for your courtesy in inviting me to your convention and for the opportunity of saying how deeply your participation in the work of the Federal Council of the Churches of Christ in America is appreciated. Your support during the biennium has brought to the Council an increment of strength, which it would be difficult for me to exaggerate.

I should like to use the next few minutes for a brief interpretation—suggesting what the Council is—(and incidentally what it is not!)—as seen through the eyes of one who is trying to administer its policies.

1. First of all, it really is a *Council of Churches*—not a super-church, not any kind of ecclesiastical hierarchy. Its constitution declares explicitly that it has no authority whatever over any of the cooperating Churches. You have underlined this fact by describing the relation of the United Lutheran Church to the Council as *consultative*, but the consultative principle is essentially of the genius of the Council so far as all the Churches are concerned. It is trying to provide for a truly democratic process of drawing the representatives of the Churches together, in an atmosphere of warm Christian fellowship, to facilitate their doing together those things which they themselves decide can be done better if done as parts of a common plan.

2. Secondly, the Council is an instrument, not of union, but of *cooperation.* It rests upon the conviction that within the framework of our inherited confessional systems there is sufficient spiritual unity to justify,—and to require,—our working hand-in-hand with others of "like precious faith." The cooperation which results, therefore, is not a mere matter of expediency; it is a expression of a spiritual experience,—the experience of discovering ourselves to be one in our relation to Jesus Christ and in our central convictions as to Christian truth. For, with due recognition of all our differences, there is a underlying oneness arising from the fact that we share a common faith in God and his forgiving love, in Christ and his redeeming power, in the Holy Spirit and his creative and renewing work in the Community of the Faithful. The Federal Council is our common effort to express this core of our common faith in a common fellowship, in a common witness and in common action at those points where real agreement is found. Within the Council's circle there are those who hope and believe that this experience of fellowship and cooperation will lead some day to some visible form of union; and there are those in the Council's circle who do not anticipate such a goal. But the answer to that question is for tomorrow, under the guidance of the Holy Spirit; the issue for today is to work together in fellowship in those areas in which God has shown us that we are *already* one.

3. Thirdly, the Federal Council is not an association of diverse and heterogeneous faiths, but a fellowship of Churches which all confess Jesus Christ as "Divine Lord and Savior." Beyond this the Council does not go in matters of doctrine; they are the province of the several Churches, not of the Council. But the Constitution is explicit at the point of saying that only those Churches are eligible to membership which cling to the heart of the historic Christian faith as to the Deity of Christ. If there was ever any uncertainty about this, that uncertainty has been removed in developments of the last few years. The Council has demonstrated that it is made up of Churches that insist on being known, unqualifiedly, as bodies that believe that the Word of God has become incarnate in Christ.

4. Fourth, the Federal Council increasingly represents a common Protestant front in support of the priceless heritage that we all have in the Reformation. This does not mean that

the Council takes a negative or "anti" position toward any sincere group of Christians. It does mean that as Protestants (as the literal meaning of the Latin pro-testari implies) we have something to testify *for*, and that we intend to bear witness before the world in the most united manner possible. The last biennium has given important concrete evidences of this. I cite three current illustrations:

(a) The indispensable work of the Committee on Religious Liberty;

(b) The call of the Council for Community-wide observances of Reformation Sunday as an occasion for a consolidated witness to the significance of Protestant faith and Protestant principles for today;

(c) The strong and united stand in the defense of our historic American pattern of the separation of Church and state.

5. Fifth, the Federal Council is an instrument for bearing a combined witness to the principles,—derived from our Christian faith,—which must be applied in the social, political and international life of the world. It is a way of making it clear to our nation that the Churches are neither inarticulate or hopelessly divided in the face of those urgent contemporary issues on which the peace and the well-being of the world depend. The most impressive illustration that the Churches have a voice, an affirmative Christian voice, in this realm of public affairs is found in the widely publicized work of the Commission on a Just and Durable Peace. In this connection I can not forbear mentioning a single name, that of your Professor O. Frederick Nolde, whose leadership has come to be so recognized not only in our own country but in other lands, that when the World Council of Churches and the International Missionary Council decided, last August, to appoint a joint Commission of the Churches on International Affairs, it turned to Dr. Nolde for a large part of its responsible direction.

6. Sixth, and last, the Federal Council provides a channel,—in the post-war crisis of the Church,—for relating the American Churches to a world-wide program of reconstruction and relief. This is especially fresh in my own mind because of my experience in Germany during the past summer. I can bear first-hand testimony to the magnificent program of the "Hilfswerk" of the German Church, which is by far the greatest voluntary agency of mercy and relief among the suffering and almost desperate German people. I can also say, out of assured knowledge, that this is chiefly due to the assistance of our American Churches, with the Lutherans setting the pace. And I can also testify, with grateful enthusiasm, to the Lutheran cooperation and leadership in the World Council's Department of Reconstruction and Interchurch Aid. There is no room for doubt, that there is a measure of over all strategy and coordination in this program, such as Protestantism has never known on a similar scale before, and for this happy situation I pay a special tribute to Dr. S. C. Michelfelder. And I may add that I counted it a great personal privilege to nominate Dr. Julius Bodensieck, who had already been selected by the Lutheran World Federation, to represent the Federal Council also when it was invited to choose a liaison official between the German Church and the American Military Goverment for the coming year.

This program of relief in Europe today is not merely relief; it is relief with a *plus*,—a magnificent plus,—relief plus Christian witness. It is Christian witness because given *by* the Church in the name of Christ and distributed *through* the Church in the name of Christ. It is also a witness to the reality of the Church as a world-wide Christian community, exemplifying St. Paul's description of the Church as so truly one body that "if one member suffer, all suffer with it."

Virginia Brothers Meet in Convention

By Richard Sutcliffe

Dick is a newspaper man. He helped in publicity at the Cleveland convention of the ULCA. He and his wife are active in the Virginia Heights congregation.

By adopting a three-year project to "organize and effectively enlist all men of the synod for the purpose of meeting the Apportionment and Lutheran World Action synodical quotas *in full* during the years 1947, 1948 and 1949, and doubling the 1948 apportionment", the Brotherhood of the Lutheran Synod of Virginia served notice of the rebirth of the organization and the revitalization of the men of the synod.

Adoption of the project after strenuous debate was effected at the annual convention of the Virginia Brotherhood conducted at Holy Trinity Lutheran church, Lynchburg, on November 12.

The executive committee, by action of the convention, was instructed to "set up such machinery for the project" as will have the approval of the synodical fathers at the next annual meeting in Roanoke in February, 1947. Under the leadership of President Ty Rohrbaugh, the Executive committee is already developing definite campaign plans intended to reach all congregations which are not in the habit of meeting the LWA and Apportionment goals, in full.

The project was presented on the floor of the convention following reception of the executive committee's recomendation that $500 be raised by mid-'47 as a gift to a "needy Lutheran boy in the Virginia synod who would attend Roanoke college." The Executive committee recommendation was unanimously rejected as several of its sponsors agreed that the alternate proposal was "more in keeping with the work of the men of the church."

Highlights of the one-day convention, the first such meeting to be conducted apart from the regular sessions of synod, included addresses by ULCA Brotherhood President Zeb Trexler, of Concord, N. C.; the Rev. E. Lee, former Navy chaplain aboard the supercarrier, "Franklin Delano Roosevelt" and pastor of the Silver Spring, Md., Lutheran church; and Congressman James Lindsay Almond, Jr., of Roanoke, prominent Lutheran layman and member of the House of Representatives from the Sixth Virginia district.

Election of new officers (with the exception of President Rohrbaugh, who is serving the first half of a two-year term) resulted in the following being named: Richard Sutcliffe, Roanoke, vice-president (re-elected); J. L. Linkenhoker, Front Royal, secretary; John L. Foltz, Shenandoah, treasurer; C. V. Henkel, Sr., Lynchburg, statistician (re-elected); extension secretary, Walter Brockmeyer, Pulaski (re-elected); W. D. Shumate, Staunton, member-at-large of executive committee.

Approximately 150 persons, 75 of them registered delegates, attended the meeting, said by "old-timers" to be one of the most successful and far-reaching conventions to be held by the organization in years.

Jottings from A Journal

By Charles Masheck

Every year in the Lutheran Church the worshipper takes a journey. It is a well-traveled road patterned on a perfect route. It is a difficult journey and there are many casualties by the wayside—men and women whose faith was not strong enough to endure unto the end.

Our road to royalty is the life of Christ who has called us to be heirs of the Kingdom. We begin our exodus in December so it is our advent as we listen to the echoes of the prophets and the hopeful yearnings of a nation in chains.

Guided by a star we stop at Bethlehem station and adore in silent wonder with the shepherds. We sing the angels' song "Gloria In Excelsis Deo".

In Epiphany we bring our witness with the wise men of the "God-with-us"—Immanuel, and our eyes are blinded, but our strength encouraged, on the Mount of Transfiguration.

During Lent we remember with hushed voices and slower steps the sorrow and suffering of the Master, despised and rejected of men, "Who came unto His own, and His own received Him not." We travel that last time to Jerusalem and pause to mourn over the cities of the world that know not the source of their peace.

We sit with Jesus at the Communion table on Holy Thursday. We see him betrayed by a kiss, seized by soldiers, tried and beaten. On Good Friday we listen with awed breath at His last words from the Cross.

Then the good news comes around! He is Risen! The light and joy of that first Easter pour down upon us, the anthems and hallelujahs resound, for He who was lost is found, and He who was dead is forever alive.

We witness His appearances until a cloud steals Him out of our sight. At Pentecost we are enlightened in the deep truths of His life and faith. The way He would have us go becomes clearer.

In the season of growth symbolized by the green of Trinity we come together to talk over our journey. We retell parables and recount the miracles of Lazarus, of Cana, of the lepers and the man with the palsy who was let down through the roof, of the centurion's servant, and the lovely daughter of Jairus. We listen to Him preaching from the hillsides of Galilee and watch Him teaching the multitudes from a boat. We listen and study because He answers all our secret yearning and lives a Life we would have for our very own. This is our road to royalty marked out by the King of Kings. As the year goes around this is our pilgrimage to Christlikeness.

Billy Sunday used to say, "A lot of people, from the way they live, make you think they've got a ticket to heaven on a Pullman parlor car and have ordered the porter to wake 'em up when they get there. But they'll get side-tracked almost before they've started."

A friend of mine told me about boarding a train one evening in Chattanooga, Tennessee. He prepared himself for bed, crawled into his berth, and fell asleep. In the morning he called the porter and asked him where they were. "In Chattanooga," came the answer, "We haven't moved an inch all night."

Nor can the Christian expect to be Christlike by closing his eyes to the commandments and to the grace of a loving God.

In a more practical vein, men and women in Church School work everywhere are missing a highly valuable aid to Religious Education if they neglect the possibilities of audio-visual and visual aids. Visual aids are as old as mankind, but visual aids organized to help in accomplishing the goals of Christian Education are a comparatively new development.

The flannelgraph, the slide projector, the stereopticon, the opaque projector, the 16 mm. movie projector, sound and silent, posters, sandtables, scrapbook, and seatwork—all of these are samples of visual aids.

My particular interest here is in the rapidly unfolding field of religious films including slides (35 mm.), strip films, and 16 mm. sound films.

Distributing points for such films have increased greatly within the past year alone.

This whole field may bring a great uplift to the field of Christian Education, but the enthusiasm that springs up from thinking of its possibilities should be disciplined under wise guidance. This guidance is being made available through the Parish and Church School Board and the Rev. George Ammon of the United Lutheran Publication House.

There is the story of the woman who went into a stationery store to buy Christmas cards. The clerk showed her a beautiful assortment of religious Christmas cards. Here was one with the Virgin Mother and child. Here was a card with a scene depicting the wise men catching a glimpse of the star that guided them to the City of David. Another card pictured the shepherds in adoration.

"Oh, I don't like these," snapped the lady. "Can't you show me something more Christmassy—like Santa Clause, candy canes, and scottie dogs?"

How often we are guilty of snap judgments: In the irritated atmosphere in which we live it's easy to take on the veneer of poison ivy. How often a man develops into a chorus of "I don't like this" and "I don't like that."

There is the account of old Professor Blackie, a great teacher in Scotland, who one day rebuked a boy for lifting his left hand at the blackboard.

It was the rule that when anyone was finished with his work at the blackboard, he was to raise his right sand. The boy who was rebuked knew this.

"The other hand," said Professor Blackie, as he saw the lad's left hand go up.

The boy pulled down his hand and started to lift his right elbow, then shot his left hand up again.

"I said the right hand, sir," insisted Dr. Blackie with a flash of temper.

Bashfully, the boy pulled the stump from his right pocket and said, "I hae nae right hand, Professor."

Crushed with the pitiful answer, the professor went up to the boy, put his arm around the young man's shoulders, and said, "My bairn, I dinna ken, I dinna ken."

How much hurt and heartache we could avoid—if we only understood!

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It is possible to fill our lives so full of trash, of second rate interests and tawdry junk, that there is simply no room for anyone so big and exacting as Jesus Christ. And it is possible to thrust him outside because we have the uneasy sense that once he is inside he must rule. Now at this Nativity season, amid the bustle and the merriment, it is well to face this urgent question: Have I let the Saviour all the way into my life?—R. W. Graves.

Within the Shadow Of Godliness

By Rev. Henry W. Snyder Jr.

This address was given over the Mutual Broadcasting System by the pastor of Advent Lutheran Church, New York City. Pastor Snyder began his ministry as assistant pastor to the editor. His father is the distinguished pastor of St. Paul's Lutheran Church, Washington, D. C.

You may wonder at my asking you, but there is a peculiar question in my mind this morning. And when you understand what I mean by it, I hope that each of us will have some sort of creditable answer:

What are you doing with your shadow?

Have you ever read the story in the fifth chapter of the Book of Acts about the goodly influence of the apostle Peter's shadow? There were cripples in Jerusalem who believed they would be healed simply by being touched with that shadow.

One day a crowd gathered around Peter in the portico of Solomon. Those who believed came in great numbers. And they brought with them scores of others to be healed. After preaching to the nearest part of the crowd, Peter left the portico and walked out into the street. Here it is that we read about the unusual portent of his shadow:

> "Invalids were actually carried into the streets and laid on beds and mattresses so that, when Peter passed, his shadow, at any rate, might fall on one or another of them." (Moffatt translation)

I can imagine there are some people who are doubtful about the accuracy of this story. The text says that all who were brought to Peter were healed. But we have a way of asserting that nothing has happened—that nothing could happen—in previous ages or in other parts of the universe except the everyday type of thing that regularly happens to us.

I'm not going to argue the matter here. I believe in the general integrity of these accounts. But, in any case, our function this morning is not simply to talk of Peter, but to discuss ourselves.

Peter long ago entered into the less wearisome and livelier opportunities of eternity. If his shadow no longer yields a miracle, certainly it provides us with a fruitful parable. Peter had such a reputation for human assistance and goodness that his contemporaries believed they could be made whole simply by passing within the sphere of his shadow.

What sort of shadow do your friends and acquaintances look for in you?

The question rightly suggests that shadows come in a great variety of character and shapes. Not all of them are ominous. Not every shadow is to be found lurking in some dark corner of sorrow or despair. There are bright shadows, too. If we pause to count them and try to name them, we shall find any number of useful and salutary shadows. Not simply the natural umbrellas of trees and tall buildings that lend us their shade on a summer day. But other helpful shadows!

Our early civilized forefathers counted the time exactly as they read the pointed shadows moving across the garden dial. Then came the day that we enterprising men, in our ingenuity, invented the hourglass, and later the unbelievably intricate mechanism of the clock. But if our clocks should rust and our hourglass should break, we can still gauge our time—as the woodsmen do—by the everlasting host of friendly shadows that mark the day.

There is an infinite amount of beauty in shadows. A bright day would be a very dull day without the refreshing contrast of any shadows. Artists have always made use of that principle. And some of the great painted landscapes of our day are most appreciated because of the regular symmetry of their shadows.

The night, too, is a friendly shadow. Each day, as regularly as clockwork, the earth swings us around to the side that is farthest from the sun, so that within its own friendly shadow we can find rest from the heat and speed and pressure of the day.

Sometimes we make an enemy of the night. But there is nothing inherent in the shadow of the earth to harm us; if we pervert the friendly purpose of the night, the fault is only ours. It was meant for a blanket of darkness to encourage our slumber as we seek the refreshment of body and spirit.

The shadow is what we make of it. The invalids of Jerusalem were not healed just by the presence of Peter's shadow, but by their peculiar certainty of what that shadow could do.

I wonder how often you and I have really reckoned with the possibilities of our own shadows. What sort of mark do we leave by the images that we throw across other people's lives? What does our presence mean to the circles in which we move? How many of our acquaintances can cheerfully welcome the approach of our shadow?

Shadows have a way of lengthening, as we move along. Can it be that our shadows are stretching themselves out to hurt someone? Or have they the happy capacity to heal?

It was the good fortune of these cripples healed by the presence of Peter to fall within a shadow of godliness. Peter was not always the sort of man he wanted to be. But he allowed the spirit of God to shape him as a durable instrument of charity and usefulness. Until people placed him in such faith that they actually carried invalids on beds and mattresses into the street so that, when Peter passed, his shadow, at any rate, might fall upon them.

That is a singular testimony to the power of God at work in Peter.

By the grace that was given him, Peter touched those among whom he mingled with the shadow of godliness. This is not a timeworn phrase from the cardinal treasuries of the church, but one that we have coined to express the atmosphere of kindliness and cheer, and the impression of honor and dependability, that some people bring with them into any situation that they enter.

Suppose that Peter had been the sort of sick-room visitor who sails up to the bedside of a patient any time of the day with countless stories of other people who died with the same sort of illness, after the same sort of operation; and then a series of innumerable suggestions about the poor conditions of the hospital; or an outspoken expression of doubt for the ability of the patient's physician; and finally, in parting, a strong dose of the latest tragic headlines about the war.

Thoughtless, neurotic, undisciplined, unbalanced people visiting in a sick room are the nearest thing to a plague. They cast no healing by their shadow.

But there are others! Not simply those who minister to the sick, but people in every walk of life. And their approach is a flood of sympathy; a trumpet of truth and sincerity; a journey of Samaritanism; a steady march of helpfulness, with regular infiltrations of good humor. We stand beside their path or we move into their circle, and we know that we

are within the shadow of godliness.

What makes the difference? How is it that some people envelop life in a blanket of wholesomeness and healing? And others only darken it with disaster or despair?

I think it changes a good deal with the light, and the way that the light breaks around us. And that depends very much on the sort of person in whose shadow we are standing when our shadow happens to fall upon someone else.

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"Lovest thou Me? . . .
Feed My sheep"

CHRISTIAN STEWARDSHIP — WHAT IS IT? Perhaps we can best tell that by first telling what it ISN'T.

Christian Stewardship IS NOT paying dues to the church as you would to some social club.

Christian Stewardship IS NOT giving to the church because it is a charitable institution and, as good citizens we ought to support it.

Christian Stewardship is not bargaining with God—I give YOU this. What will You give me?

Christian Stewardship is not paying for admission to church services or to Holy Communion.

Christian Stewardship is not helping to pay the poor pastor's salary.

Christian stewardship is not paying installments on our gold-plated throne in Heaven.

CHRISTIAN STEWARDSHIP IS OUR INDIVIDUAL ANSWER TO THE QUESTION WHICH THE SAVIOUR ASKS EACH ONE OF US—

"LOVEST THOU ME?"

If we truly love the Saviour whom we confess, we have the opportunity to prove that love. Our Lord says that if we love Him, then, "Feed my sheep". "To feed my sheep" is to bring both material and spiritual food to others. To "feed my sheep" is our local congregation working in world missions, American missions, settlement houses, camps, hospitals, colleges, seminaries, orphanages, old peoples Homes and a thousand places where the Gospel must be carried.

Howard F. Reisz

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Success is getting what you want. Happiness is wanting what you get.

'Barnabas'–Lutheran World Action Truck in China

By Dr. Daniel Nelson

Dr. Nelson is Relief Director for China representing the American Section of the Lutheran World Convention.

With hundreds of missionaries passing through Shanghai and staying over at the Service Center, it became imperative that something be done to help these missionaries from Europe and America who found themselves caught between the jaws of inflation on the one hand and labor dictatorship on the other. The "St. Paul" continued to be pressed into service, but we needed a truck to transport supplies, relief, and missionaries from downtown Shanghai to the airport. In view of these tremendous needs of the Lutherans in Shanghai we have invested in a Lutheran World Action truck. We have it brightly painted in deep blue with Lutheran World Action in bold letters and the truck shuttles all around Shanghai every day spreading the good name of Lutheran World Action to the four million people in Shanghai. We call the truck "Barnabas."

The following article was written by a missionary who appreciated what we are doing:

* * *

"But, Barnabas took him and brought him to the apostle." — Acts 9:27. And, "Being interpreted" Barnabas means "consolation."

It was already dusk when a group of us Lutherans sat among our hand baggage in a corner of the deck of the S. S. Marine Lynx. Some of the crowd reminisced and the rest of us listened. As we listened we felt more helpless and wondered about the conglomeration of baggage, large and small, knobby duffle bags, small hand bags, typewriters, deck-chairs, etc.

How were we going to get all this from the pier to the "Home away from home," the Lutheran Service Center? Which pieces could we entrust to the coolies? How could we follow our coolie? How could we understand him?

It was a real "consolation" to learn that "Barnabas," the Lutheran World Action truck, waited to transport us and our baggage. The baggage was lowered one piece at a time by rope and was collected on one spot on the pier and was then relayed by our men as we women watched.

"And Barnabas" took us and brought us to the Lutheran Center, not too far away by bus but a long way if we had to walk. It was thrilling to those returning and exciting to those of us who are "new." Narrow streets, scattering rickshaws and pedicabs, continuous blowing of auto horns, men and women eagerly following us with long poles. (The latter to hook baggage.)

The truck was loaded with a motley array of baggage. Then ten of us crawled up to find a place on top of the baggage. Men were posted on the corners to watch that none stole any of our things. Two women with their babies sat up in front with the driver.

We must have been a strange sight but how happy we were to arrive at the Lutheran Center and be welcomed with open arms. The men all helped to unload the truck and the 27 of us in our party were thankful to Lutheran World Action for letting "Barnabas" come to meet us.

* * *

The LWA truck then went back to fetch another load of missionaries. Our lounge, our offices, and our gym are cluttered with army cots which LWA has bought to accommodate the missionaries. Baggage is piled high in our gym and it is estimated that over 400 cases of supplies came with this group of missionaries from Europe and America. To help our missionaries passing through Shanghai is only one service which LWA is rendering in China today.

NLCNB.

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IF ALL my year were summer, could I know
What my Lord means by His "made white as snow?"
If all my days were sunny, could I say
In His fair land "He'll wipe all tears away."
If I were never weary could I keep
Close to my heart, "He gives His loved ones sleep?"
Were no graves mine, might not I come to deem
The life eternal but a baseless dream?
My winters, yea my tears, my weariness,
Even my graves, may be His way to bless.
I call them ills, but surely there can be
Nothing but good that shows my Lord to me.

—Author unknown.

The Executive Secretary's MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.

Heart-to-Heart Talk

The New Year with its hope for a better world of tomorrow also gives promise of a new day for the Brotherhood.

For two decades we have waged a losing struggle to make our Brotherhood income meet the absolute minimum of expenditures. This unhappy situation has resulted from the unwillingness of our Brotherhood officers to place a financial burden upon its members; while at the same time being confronted with the necessity for meeting the expenses of a constantly growing budget to cover the rapidly expanding work of our organization.

When the Springfield Convention in 1936 adopted the classified dues schedule, it was clearly realized that this program would never provide sufficient revenue to take care of the future for our organization; however, the repeated appeals for personal contributions, and income from the sale of Church Message Stamps enabled us to operate on a fairly even keel until 1945. Then, along with all commodities, the cost of printing, postage, travel expenses and headquarters maintenance rose sharply. with the result that we ended the 1944-1946 biennium with a deficit.

Recognizing the seriousness of this situation, and after prayerful consideration, the 15th Biennial Convention of the U.L.C.A. Brotherhood which met in Erie, Pa., October 2-4, 1946, unanimously approved the $1.00 per capita dues for the individual members of our affiliated congregational Brotherhoods to become effective on January 1, 1947.

It is earnestly hoped that the financial difficulties which have hampered the Brotherhood throughout the years will now be ended, and that our great men's organization will take its rightful place as a responsible auxiliary of the Church. You can do your part by making certain that your congregational Brotherhood is prepared to remit their $1.00 per capita dues for 1947 as soon after January 1st as it is convenient to do so.

We are happy to report that the St. John's Lutheran Brotherhood, Union City, New Jersey, the Rev. George R. F. Tamke, LLD., pastor, has the distinguished honor of being the first congregational brotherhood to send us their 1947 per capita dues to cover 60 active members. We extend our sincere thanks and hearty congratulations to Dr. Tamke and his fine brotherhood for their loyalty and prompt remittance of their dues.

May we hope that hundreds of brotherhoods will follow their example and help to spread the blessings of organized men's work throughout the length and breadth of our Church.

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A New Department

A new department—**The Brotherhood In Action**"—edited by the Rev. Charles F. Brobst, S.T.M., Telford, Pa., appears for the first time in this issue.

We believe this department will take care of the long felt need for greater uniformity in our congregational programs. It may be surprising to some of us, but it is a fact, that the war is largely responsible for the present lack of understanding in many brotherhoods about the fundamental purpose and program of their organization. This difficulty can be traced as far back as 1940, when the selective service began the induction of our finest specimens of manhood. One by one we bid them farewell, and remembered them with a blue star on our congregational service flags. Their absence began to be increasingly felt at our monthly brotherhood meetings, when it became necessary to find older men to fill the responsible offices that were left vacant.

To the ever-lasting credit of these "old-timers" it may be said that their zeal and determination kept hundreds of brotherhoods running smoothly throughout the war. Some were less fortunate in finding older reserves to operate their organizations while others, unable to hold their meetings because of the travel restrictions, were forced to disband for the duration.

The rapid demobilization of our Armed Forces has brought thousands of our former brotherhood leaders back to their churches. They are again taking their places in the brotherhood, but their absence of four or five years has left them rather hazy about the brotherhood program. We are happy to report that upwards of 100 inactive brotherhoods have resumed their meetings since "V-J" Day.

Our department editor, the Rev. Charles F. Brobst, S.T.M., scarcely needs any introduction. He has proved himself an energetic brotherhood worker for nearly 25 years. As the pastor of the Telford-Indianfield Parish which has one of our outstanding brotherhoods, he is in a position to speak to us from his wide experience. In fact, a successful brotherhood is now functioning in every congregation where he has ever served. Pastor Brobst has held offices in the Norristown Conference and the Ministerium of Pennsylvania Brotherhood, and has just concluded twelve years as a member of the U.L.C.A. Brotherhood Executive Committee.

We are planning for the **"Brotherhood In Action"** to serve as your official guide in the organization and operation of a congregational brotherhood. It will be limited to approximately 250 words, and in each issue of LUTHERAN MEN, you will receive concise suggestions telling you how to organize a brotherhood; the constitution and officers to be elected; committees to be appointed; how to allocate the time of your monthly meeting including special features and a Fellowship Program. We will also tell you how to present the monthly topic and suggest various congregational projects for your men's organization.

If you are not already doing so, may I suggest that you start a permanent file of LUTHERAN MEN with **The Brotherhood In Action** always available for future reference. Since it may be some time before the problems confronting your brotherhood are answered in LUTHERAN MEN, I respectfully invite you to write to Brotherhood Headquarters for any

assistance in making your congregational brotherhood more effective.

* * *

1948 Topics

Send Your Suggestions for the 1948 Topics to Rev. Getz

The time has arrived when we must select the Topics that will be presented in LUTHERAN MEN during 1948. We expect these topics will again become the uniform inter-Lutheran Topics for discussion by the Norwegian, Augustana and the United Lutheran Brotherhoods.

Your committee is very desirous of preparing a monthly topic series that will be interesting and helpful to the largest number of our congregational brotherhoods. We cannot be certain that our topics are generally acceptable unless we receive the reactions from our brotherhood members. Will you please send your suggestions for a 1948 Topic series as well as your frank appraisal of the current topics to The Rev. Arthur H. Getz, Muhlenberg Building, 1228 Spruce St., Philadelphia 7, Pa.

* * *

Brotherhood Loyalty Months

January and **February** have again been designated as **Brotherhood Loyalty Months.** This is the time set apart each year for a special effort to extend the influence of the Brotherhood by the establishment of new congregational units in the churches who do not enjoy the blessing of organized men's work.

Brotherhood Loyalty Months are also the time to arrange your program and select the speakers, and assign the LUTHERAN MEN topics for the ensuing year.

Brotherhood Loyalty Months provide an unequalled opportunity to engage in an intensive promotion of Six Objectives in the local congregation. The first three objectives, better known as spiritual objectives, are especially emphasized during this period which immediately precedes the Lenten season. An increasing number of congregations are assigning to their brotherhood the task of conducting a pre-Lenten visitation to bring in the unchurched and win back the lapsed members.

Brotherhood Loyalty Months should quicken the spiritual lives of our brotherhood members so that they will become more efficient witnesses for Christ. To this end, I would suggest the following:

(a)—**Preach Christ**—then live a Christian life.

(b)—**Win others**—then train them to be evangelists.

(c)—**Bring Back the Lapsed Members**—then give them something to do in the church.

(d)—**Read your Bible Regularly**—then pray without ceasing.

(e)—**Put God First**—then provide means to carry on His work.

If we are to realize the above mentioned spiritual objectives, we must use the Brotherhood Loyalty Months to achieve our goals. They should include: (1)—Payment of your membership dues; (2)—A 20% gain in the membership of your organization; (3)—A 20% increase in your LUTHERAN MEN subscriptions.

* * *

Membership Dues

Twenty-three synods will participate in the 1947 joint dues plan. The uniform dues statements for use in all synods of the Church are a step in the direction of simplicity and greater effectiveness in handling the synodical and U.L.C.A. membership dues payments. These statements have been supplied by Brotherhood Headquarters to all except three of the synodical Brotherhoods that will operate the joint dues plan in 1947. We have been assured of the cooperation by our synodical Brotherhood officers in getting the dues statements into the mails by January 1st.

If our Brotherhood or Bible Class has not received their 1947 joint dues statement by January 5th, and you are located in the territory of any of the following synods, may we ask that you notify your synodical Brotherhood treasurer, whose name appears below:

CALIFORNIA SYNOD—G. J. Grieve, 593 The Alameda, Berkeley, California.

CANADA SYNOD—George T. Vogt, c/o Waterloo Trust and Savings Company, Waterloo, Ontario, Canada.

CENTRAL PENNSYLVANIA SYNOD—Henry K. Felix, 621 North 18th St., Harrisburg, Pennsylvania.

GEORGIA-ALABAMA SYNOD—W. J. Ehrensperger, 1737 Princeton Avenue, Birmingham, Alabama.

ILLINOIS SYNOD—E. A. Anderson, 317 North Long Ave., Chicago, Illinois.

INDIANA SYNOD—Roy E. Horton, 548 North Bradley Ave., Indianapolis 1, Indiana.

IOWA SYNOD—William V. Wilson, 919 First Avenue East, Newton, Iowa.

KANSAS SYNOD—Wilbur E. Marshall, c/o Home National Bank, Eureka, Kans.

KENTUCKY-TENNESSEE SYNOD—Clarence P. Birk, 1510 East Douglas Ave., Nashville 6, Tenn.

MARYLAND SYNOD—John L. Shaw, R.F.D. #1, Frederick, Maryland.

MICHIGAN SYNOD—M. Simer, 8033 Prairie Ave., Detroit 4, Michigan.

MIDWEST SYNOD—George Borchers, R.R., Monroe, Nebr.

NEBRASKA SYNOD—Ben Meyer, 908 Logan St., Wayne, Nebraska.

NORTH CAROLINA SYNOD—Guy M. Beaver, 266 North Union St., Concord, North Carolina.

NORTHWEST SYNOD—Robert Hughes, 4121 Toledo, Minneapolis 16, Minnesota.

PACIFIC SYNOD—E. D. Blood, 1153 Twenty-third Ave., Longview, Washington.

MINISTERIUM OF PENNSYLVANIA SYNOD—Merritt R. Mills, 1248 Maple St., Bethlehem, Pa.

PITTSBURGH SYNOD—Frank J. Vollmer, 723 East Tenth St., Erie, Pennsylvania.

ROCKY MOUNTAIN SYNOD—Hubert Y. Atherton, 3329 Purdue Place, Albuquerque, New Mexico.

SOUTH CAROLINA SYNOD—B. T. Bodie, Hillcrest Ave., Columbia, South Carolina.

TEXAS SYNOD—Winston Zirjacks, Victoria National Bank, Victoria, Texas.

VIRGINA SYNOD—J. L. Foltz, Shenandoah, Va.

WEST VIRGINIA SYNOD—William R. Albright, Parkersburg, West Virginia.

Brotherhoods and Bible classes located in other synods of the Church, who do not receive their 1947 dues statements promptly, should write to Brotherhood Headquarters, 62 East Garrison Street, Bethlehem, Pennsylvania.

* * *

1947 Charter Seals

The payment of your 1947 membership dues will also entitle you to receive a handsome orchid and gold lithographed charter dues seal.

Your brotherhood charter should be prominently displayed in your meeting room, and is a constant reminder to your congregation and visiting brethren that your men's group is loyal and punctual in meeting its obligations. We believe you will agree with us that the 1947 dues seal is one of the finest we have produced, and that it will be proudly affixed to your charter.

If you have neglected to remit your 1946 dues, please act immediately and we will forward your current charter seal without delay.

●

The Reverend Rufus M. Jones says: "The restoration of the home as the spiritual nursery of the children that God gives us, is the major task of our time."

Lutheran Boy Scouts

● **MR. EARLE W. BADER, Director**
Boy Scout Committee of The Brotherhood of The U.L.C.A.
Headquarters, 62 E. Garrison Street, Bethlehem, Pa.
DR. GEORGE A. EICHLER, Editor

A Brand New Year

has just been ushered in. Many people make new year resolutions. A very good resolution for Brotherhoods to make would be the following: We hereby solemnly promise to do everything in our power to promote the Boy Scout Program in our Church. We would like to add that this resolution be followed by prompt and vigorous action. This would mean one of two things for every Brotherhood. To Brotherhoods which have a Scout Troop it would mean a thorough evaluation of the program and a sincere effort to improve it. To Brotherhoods that do not have a Troop, it would mean an investigation, as to why there isn't a Troop in your Church. At the beginning of the new year every Brotherhood should come to grips with one or the other of these questions.

Brotherhoods which sponsor Scout Troops might properly ask the following questions:

Is the Troop Committee functioning efficiently?

1. Does it meet regularly every month?

2. Has it selected a good scoutmaster and one or more assistants, and does it back them up?

3. Does it provide proper facilities for Scout meetings?

4. Does it have a budget for the troop and does it provide adequate financial support for the troop?

5. Does it provide a week or more of camping for each scout at some approved Boy Scout camp?

6. Does it observe the adopted policies of the Boy Scouts of America?

7. Does it encourage scouts to fulfill the religious requirements leading to the Pro Deo et Patria Award?

8. Does it operate the troop to insure permanency? This is done by bringing in some twelve year old boys every year.

9. Is it organized for action by having each man on the committee assigned to some particular job like chairman, secretary-treasurer, program and activities man, educational and training man, health advisor, personnel man?

10. Does it report to the sponsoring body, the Brotherhood, at every meeting?

The answers to these questions will tell you much about your troop. Many suggestions for improvement will be evident.

Brotherhoods not having a troop should ask themselves: Why don't we have a troop? When this question is asked, Brotherhoods generally respond somewhat as follows:

1. We do not have a suitable man to be scoutmaster.

Answer: Any man of good character who has an interest in boys and is willing to learn can qualify as a scoutmaster in a short time. All local councils of Boy Scouts furnish literature and conduct training courses for Scoutmasters.

3. We do not have a suitable meeting place.

Answer: It is true that many churches do not have enough space to carry on all the activities they would like to sponsor. Generally speaking, however, place can be found in the basement of the church for the troop to meet. Boy Scouts should have a room all to themselves if possible. If this is not possible, several church groups, including the Scouts, can meet in one room if they are cooperative. If there is no place at all in the church, the committee should look for a suitable place elsewhere.

3. Boys are so noisy and destructive. The Church Council fears they will ruin the furniture.

Answer: We have never heard of a noiseless troop of Boy Scouts. Neither have we heard of a noiseless Brotherhood, Missionary Society, or any other church groups. Most of these groups are about as noisy as the Scouts so why discriminate against them. There is wear and tear on furniture and equipment whenever any groups meet. It is admitted that boys are sometimes a bit hard on the the furniture. It still is better this way than to have the boys commit acts of vandalism for want of something else to do. The Church should cater to the needs of young boys more than it now does. This may mean some noise as well as some wear and tear on the furniture and equipment.

4. We do not have enough boys.

Answer: Some small churches have a few boys and some may belong to troops sponsored by other groups. You need only about a dozen boys to start a troop. It is better not to start with more. Almost every church has a dozen boys from 12 to 15 years of age. If not, admit some companions of your boys, not members of your church.

Many more reasons could be enumerated. They are all merely excuses and none of them good. You can start a troop of Boy Scouts if you have the will to do so. It's a worthy cause, brothers. Think it over and tnen start.

The Fifth Scout Law

A Scout is courteous.

He is polite to all, especially to women, children, old people, and the weak and helpless. He must not take pay for being helpful or courteous.

Common courtesy is very uncommon in our world today. A little more courtesy on the part of everybody would make this a better world in which to live.

●

What about those whom we have thought of as the recipients of our gifts? What do they lose if we fail? Many of them lose the breath out of their bodies, and what more can a man lose save only his soul. Yes, and many of them may lose their souls, because, beloved brethren, their courage has been so deeply shaken that they must have contact with the courage of others. Their faith has been so sorely troubled that they must learn, many of them, to see God anew by looking at Him through us. What guilt it would be if, when they look at me or you, we would be found opaque with selfishness, or slovenliness, or indifference, and God, their Saviour, their lover who yearns for them, should be hidden behind us.

—DR. FRANKLIN CLARK FRY

The Brotherhood In Action

● **Departmental Editor, REV. CHARLES F. BROBST, S.T.M.**
Telford, Pennsylvania

You will note that this is a new department in LUTHERAN MEN.

It is meant to bring practical help to the congregational Brotherhood. The ideas and experiences that will be given will be geared for the use of local organized men's groups.

This month we address ourselves to leaders in congregations that have no organized Brotherhood. (If you have a Brotherhood and are not interested in what follows, do read the last paragraph.) Here are the preliminary steps to prepare for organizing the men in a congregation:

1. Someone must take the initiative. It can be the pastor; it may be a layman. If it is a layman he should talk it over with the pastor. Then "talk it up" among the men in the congregation. Stimulate their interest.

2. Write to Brotherhood Headquarters at Bethlehem, Penna. for organizational literature.

3. It will be helpful for the men to visit a neighboring Brotherhood at a monthly meeting.

4. A neighboring Brotherhood may be invited to render a program in your church. It could be made their regular meeting.

5. Write, telephone or visit the Synodical, Conference or District Brotherhood president, or other officer, and ask for help to organize.

6. An appropriate sermon by the pastor would help.

All of these steps may not be possible or necessary. However, the better the preparation the more successful will be your beginning.

Next month we shall list the steps in organizing. Eventually we hope to relate specific experiences which will be suggestive to organized Brotherhoods. For this we need help. Send to the editor of this column the plans that worked in your group. How do you get your men to attend, how do you successfully present your topics, etc. Help others, and they will help you. Many thanks!

●

Experience is what you get while you're looking for something else.

The one-ring circus was visiting a town in the hills. The folks recognized all the band instruments except the slide trombone.

The old settler watched the players for quite some time, then said, "There's a trick to it. He ain't really swallering it." —*The Link*

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Lutheran Men in Bible Study Classes

● **Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.**
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Is the Adult Class Independent?

Adult classes sometimes go haywire!A few people get the idea that an adult class is an independent organization—that it has little or no connection with the Sunday school or church. Some men take great pride in the independence of a class. When they are the teacher or the president or other officers of a class, there is likely to be considerable degree of personal self-esteem, ambition, or vanity in the case. Why must a little recognition, success, or position turn the heads of people?

What Is the Sunday School?

The Sunday school is the church's helper. It's an auxiliary in Christian education. Its function is to work under the congregation's direction, for purposes which are in harmony with the church's aims, and to strengthen the hands of the church at every point possible.

The church was founded by Christ. It had a long and honorable history long before the Sunday school came into existence. It is the Christian leavening agency in the world. It carries out its work in many ways and through numerous agencies, one of which is the Sunday school. Adult classes are parts of the Sunday school, as are classes of young people and of children.

The Sunday school came into existence in the late 18th century—in 1781. Robert Raikes had seen the children of Gloucester, England, spending all day Sunday on the streets, gambling, swearing, and singing indecent songs. He gathered them into Sunday classes, and paid four teachers to instruct them in reading, writing, and the catechism. It is said that similar schools were in existence in Germany and in Pennsylvania before the time of Raikes, but 1781 is the date usually associated with the start of the Sunday school.

The history of the Sunday school, therefore, has been rather short—hardly long enough to assume that it is here to stay. In fact, some leaders today question whether it can be permanent as constituted at present. Efforts are being made all over the country to give it more vital and practicable program. While it has rendered a good service, the Sunday school needs a lot of improvement in order to meet the educational needs of our day, and even then it will have to be supplemented by additional work. Perhaps an entirely new system will have to be devised.

The purpose of the Sunday school is to meet human needs in spiritual education, and to serve God and the church. When it fails to do these things, it needs to be made over or to be replaced by some plan that will serve better. The more closely it works with an enlightened church, the better, as a rule, it will serve its real purposes.

Thinking May Slip a Cog

Occasionally leaders of adults slip up in their thinking. Thinking may be careless, without foundation, or emotional in character. In any of these cases it goes wrong. Reasoning may even be selfish in character—a mere hunting for reasons to do what one likes. One form of crooked thinking yields the conclusion that the adult department or adult classes are independent of the Sunday school, and that the Sunday school has no dependence on the church—a sort of mental secession. It's the states' rights argument all over again in ecclesiastical garb.

Recently I heard the argument that because a certain local Sunday school had been formed before the congregation was organized, the Sunday school had a kind of priority—the church was a mere after-thought. It was forgotten that in almost every case such Sunday schools are established by congregations or by a general agency of the church. And they are teaching arms of the church.

Thinking slips a cog once more when the Sunday school, especially the adult division, becomes substitute for the church. Long-drawn-out worship programs and the use of the lecture method are the frequent causes, or the occasions, of such errors. The whole school—including the adult department—ought to specialize on teaching and make worship a lesser matter. And all concerned ought to recognize the church service as the big opportunity for worship and put everything into it. Everyone needs both experiences and everyone will be spiritually richer if these two functions are given proper place.

It's a pathetic performance when one finds a teacher of adults vieing with the pastor, taking pride in his own self-determined lecturing ability. One teacher boasted that he could orate as well as the pastor. Maybe he could, and maybe he couldn't. A self-judgment in such a matter isn't worth too much. But what if he could? Orating is not the function of a teacher. A teacher ought to be leading his class members into vital thinking instead of trying to entertain them or to win their applause. A higher ambition would be to become a skilled leader of discussion. More and better thinking results from that method. But it calls for more work than does lecturing. In fact, some teachers sail into "lecturing" with almost no preparation but a well-developed ego and a glib tongue.

A Winning Partnership

To be a helper or auxiliary in the finest sense the Sunday school will need to act the part of a partner. The partner-helper needs a sense of working toward the same goal as the major agency—"We are working to make Christians of persons and to build a Christian world."

While an auxiliary and partner, the Sunday school is also a part of the church, as are the Women's Missionary Society, the Luther League, the Brotherhood, and other groups. In their aims they should be one, and in their approach to people they ought to be completely in harmony, though their procedures be different. Maybe some leaders will have to rethink the tie-up of the school with the church.

Adult classes will accomplish much more if they keep in step with the church. This does not call for regimentation—an ugly word. The objectives of church and Sunday school, as well as the experience of both through the years, point to the need of such practical co-operation.

Topic of the Month

● Department Editor. REV. ARTHUR H. GETZ
Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Guiding Boys to Christian Growth

Topic for February, 1947

By Rev. A. E. Iverson

Editorial Committee: Arthur H. Getz, Chairman; A. E. Iverson; C. Oscar Leonardson.

AIM: To become familiar with the total program sponsored by the local congregation for its boys; to discover the strengths and weaknesses in that program; to determine upon improvements that should be made; to become thoroughly conversant with the program of scouting in the Lutheran Church; to discover the steps which will enable scouting to make a real contribution to the Christian development of boys.

NOTE: The topic leader should plan to make use of any assignments that were carried out by members of the Brotherhood in preparation for this meeting. Cf. the article, "Tomorrow's Men," following the January topic.

The outcome of this meeting should be the strengthening of the total boys' work program in the local congregation, particularly the formation or improvement of a Boy Scout troop. Much attention might therefore be devoted to the section entitled: "Topics for Discussion."

Worship

Hymn, "Jesus, Master, Whose I Am"—No. 375 C.S.B., or No. 284 P.S.H.
The Brotherhood Order of Service
Scripture: Romans 12:1-21
Prayer: Collects No. 28 and No. 47, Common Service Book
Hymn, "Lord, Speak to Me That I May Speak"—No. 212 C.S.B., or No. 279 P.S.H.
Special Music

The Topic

After a long hike over difficult trails a group of boys sat with their leader around a glowing campfire. The peace of night had settled on the landscape and the starry heavens invited youthful imaginations to explore the infinite. After a while the silence was broken by a lad who gave expression to his meditations by asking, "I wonder what God is doing now?"

"He's working, of course," responded his comrade with an air of authority in his voice.

"But what is there to do?" asked another. "The world is all finished, isn't it?"

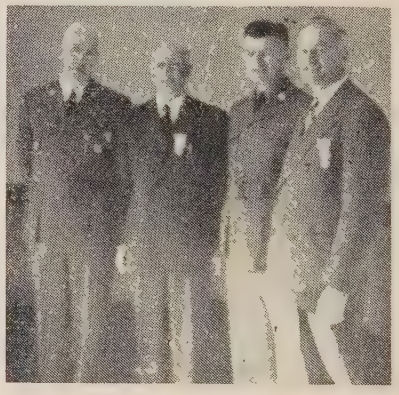
"It isn't either," said the thoughtful one. "God has to keep it going and growing."

Thus, in their own language, the boys gave expression to the truth that God continues to develop his creation, and is working on his creatures that their lives may be brought into conformity with his divine purposes. Even as He made operative in nature the laws that promote growth and development, so he has planted in man, who was created in his image, possibilities that can be developed to infinite proportions. All travelers on the trail of life experience something of the power of God as he seeks to lead them onward and upward to better things, but not all possess the blessing of his redeeming and sanctifying grace to help them grow in Christian faith, hope, and love. To Christian people God has given the privilege to become bearers of this grace and to be guides to those who are seeking to find the Way, the Truth, and the Life.

As our young people grow from childhood to maturity they need much guidance in order that they, like the Master, may increase "in wisdom, and in stature, and in favor with God and man." By striving to help young people attain this fourfold growth Christian men can become co-workers with God. Men who bear the name Christian should be conscious, individually and collectively, of the sacred obligation toward youth that rests upon their shoulders. This obligation dare not be ignored, neglected, or halfheartedly assumed, lest the moral and spiritual growth of those who are to be the leaders and workers of the world of tomorrow be stunted. Some brotherhood men are keenly aware of their responsibility toward youth, but others remain unmoved by conditions which interfere with the Christian development of our young people. The Brotherhood must therefore intensify its endeavors to arouse Lutheran men to a deeper sense of their responsibilities toward young America, and to convince Lutheran men that they have an important role to play in winning youth for Christ and developing them for effective Christian service in all phases of life.

Without seeking to minimize the importance of having men engage in youth work where girls are involved, we shall confine ourselves to a discussion of "Guiding **Boys** to Christian Growth." The subject could be approached from many angles, but we shall confine ourselves to pointing out four ways in which men of the church can give guidance to boys: (1) guidance through wholesome programs of activities, such as scouting and 4H; (3) guidance through personal work with boys; and (4) guidance through faithfulness to the church and through good citizenship in the community.

A Quartet of Scouts



(Left to right) County Executive Charles Steinfurth; the Late Harold D. Foster, Chairman of our Scouting Committee; Pro Deo Scout Glenn Beck; Protestant Scout Commissioner Rev. A. E. Iverson who also is the writer of our topic materials this month.

The author of this month's topic is a member of the editorial committee under whose auspices the Brotherhood topics are being prepared. At present Mr. Iverson is the Director of Protestant Relationships for the National Council of the Boy Scouts of America, and formerly was the Executive Secretary of the Brotherhood and the Board of Pensions of the Evangelical Lutheran Church of America. He is a graduate of St. Olaf College at Northfield, Minn., and of Luther Theological Seminary at St. Paul Minn. During the first five years of his ministry he served a parish at Heron Lake, Minn.

Participation in Christian Education

Most men do not exert as much spiritual influence on the young as they could. They assume the attitude that religion is the field for feminine endeavor. Sometimes they carry on their religious activities by proxy, giving visible embodiment to this old paraphrase of a Christian hymn: "Take my **wife** and let her be, consecrated, Lord, to Thee." Beyond all question, in many congregations men do not exert the influence they should. This is especially true in the program of parish education, where the influence of men is so greatly needed in order that boys may have a well-rounded Christian development. A glimpse at most Sunday schools will reveal that the men are conspicuous by their absence, and all too many boys' classes must be taught by women. As a boy approaches maturity he craves for the association of men. If there are many men on the teaching staff of the Sunday school, and if there is a strong men's Bible class, boys are likely to get more benefit from their religious instruction and remain in the school longer than if few men participate in the Sunday school program. It doesn't take a boy long to come to the conclusion that religion is "sissy stuff," and to break away from the program of religious instruction, if he finds that the teaching staff and the membership of the church school are preponderantly feminine. Men are sorely needed as active participants in the program of parish education in order that they might guide boys to Christian growth.

Wholesome Programs of Activities

Although it is recognized that religious instruction must provide the dynamic and the motivation that is necessary to the building of Christian character, nevertheless it is becoming increasingly apparent that basic instruction in the fundamentals of the Christian religion must be supplemented by wholesome programs of activities, especially for growing boys who need guidance in the use of their leisure time. There are large areas of a boy's life that the church does not ordinarily touch, and it is in these areas that character-developing programs such as scouting and 4H can render invalauble service. Character development is a full-time process. It takes place not only when a boy is in the church, in the home, or in the school. It also takes place during his playtime. It is essential to have some means of carrying across into youth's recreational activities the principles of Christianity taught by the church. This is the very thing which the Boy Scout movement accomplishes. Through relationships that have been established between the church and the Boy Scouts of America scouting can be integrated into the program of parish education in such a way that it will become a vital part of the youth activities of the congregation. This integration has been made effective through the addition of religious projects to the regular Scout program of advancement. Details of this program are outlined in the manual, "Scouting in the Lutheran Church." Every Brotherhood should support this program of the Lutheran Church by sponsoring cub packs and Scout troops, by enrolling boys as candidates for the Pro Deo et Patria Award, and by supplying the leadership that is needed to carry on the work.

Merely to mention the need for leadership in youth work is not enough. Stress should be laid upon the fact that there is a crying need for men who will give their services to the promotion of an aggressive boys' work program. Surveys have repeatedly revealed that thousands of boys would like to avail themselves of the benefits of scouting, but not enough leaders have been available to man the program. This has happened repeatedly even in Lutheran congregations. It is difficult to believe that in parishes with several hundred men on the membership rolls there should not be enough interest in boys' work to get a scoutmaster and a troop committee. But there are many parishes in which this interest must still be developed, and the Brotherhood is a logical medium for disseminating information about boys' work and for inspiring men to service in behalf of youth. Lutheran men must be persuaded to get into the training courses which are offered by the Boy Scouts and by the church, so that qualified workers will be available at all times for the work which must be done with and for the boys. When the men of the church are ready to lead, the boys are ready to follow. No matter how busy laymen may be with other things there is a call to service for boys that dare not go unheeded. **God give us men who will contribute generously of their time, talent, experience, and means for the love of boys.**

Personal Work

Not all boys' work is done through organized programs. Some boys are not easily enlisted in youth organizations, and others, though engaged in such programs, need the counsel, guidance, and encouragement that men can give in a personal way. This guidance will not be kindly received, nor will it be elective, unless there has been established between the man and the boy a bond of fellowship which was patiently and thoughtfully developed. Every father should be very eager to be a counselor to his son. But he may lose this privilege if he does not enter into the boy's life as a comrade and pal through all the growing years from "the rattle to the razor." There may be boys in the congregation and the community who are not getting the personal guidance they need, and men of the church should be on the alert for opportunities to be big brothers to them. A little counsel, an encouraging pat on the back, an act of helpfulness at the right time in a boy's life, may be the means of saving him from pitfalls that might have tragic consequences. It is the business of the Brotherhood to keep a watchful eye on boys, and for individual members of the Brotherhood to give personal guidance to lads who need a helping hand.

Churchmanship and Citizenship

"Keep your eye on the boy, because he has his eye on you," is a pointed way of saying that the example of adults is a strong factor in molding the lives of boys. Every boy picks out a model that he seeks to emulate in his own life, and a man never knows when he may be the pattern for some young lad's character and conduct. As individuals and as a group the men of the church can make a strong Christian impact on the youth of the community by the zeal with which they perform their religious duties and civic responsibilities. If boys notice that the men of the congregation are lax in attendance at divine worship, that the men take no interest in the study of the Word of God, that men are reluctant to use their talents in the advancement of the Christian cause, that the attitude of men indicates that the church is far down on the list of their priorities, it is only natural that these boys will assume the same attitudes. On the other hand, there is nothing that will more effectively inspire boys and young men to consecrated service in the

work of the church than the example of laymen whose devotion to the cause of Christ is clearly evident. A question that every man should ask himself is: "If a boy is following in my footsteps, what kind of a Christian, and how good a citizen, will he be?"

Projects for Brotherhood Men

1. Make a survey of the boys in your congregation, and the boys in the environs of your church, to get information about their connection with the church and character building programs such as scouting, 4H, and Y.M. C.A. Use the facts thus discovered to plan a vital boys' work program in your congregation.

2. Make a survey in your congregation to discover men who have aptitude and willingness to provide leadership in boys' work.

3. Give tangible encouragement to the attendance of boys at Christian summer schools, church camps, and Scout camps, by providing employment for those who wish to raise funds for camp fees. Provide the transportation for groups planning to attend. Set up funds to send underprivileged boys to such camps and schools.

4. Set up a loan fund or scholarship fund to encourage young men to study for the ministry or for other full-time service in the church.

5. Make a talent survey of the young people of the congregation and community to discover promising abilities which should be encouraged, and to provide a reservoir of prospective leadership.

Topics for Discussion

1. What agencies of our congregation minister to the needs of boys? (Sunday school, vacation church school, weekday church school, Luther League, Boy Scouts, Girl Scouts, 4H Club, catechetical class, choir, others.)

2. Do the various agencies of our church provide boys with a well-rounded program of worship, study, fellowship, and service, or is one of these elements being neglected?

3. What improvements could be made in our total boys' work program?

4. What steps could our Brotherhood take to sponsor a Boy Scout troop or to improve our troop?

5. How can our Brotherhood promote a greater outreach to help underprivileged or unchurched boys of the community?

6. How can we secure greater participation of men in Sunday school work, as an example to the boys of the congregation?

Assignment of the Project for the March Meeting

Cf. the article immediately following and bearing the title, "A Man-Sized Job."

Closing Worship

Hymn, "Take My Life, and Let It Be"—No. 382 C.S.B., or No. 278 P.S.H.
Prayer, including the Lord's Prayer
Benediction
BUSINESS
FELLOWSHIP and REFRESHMENTS

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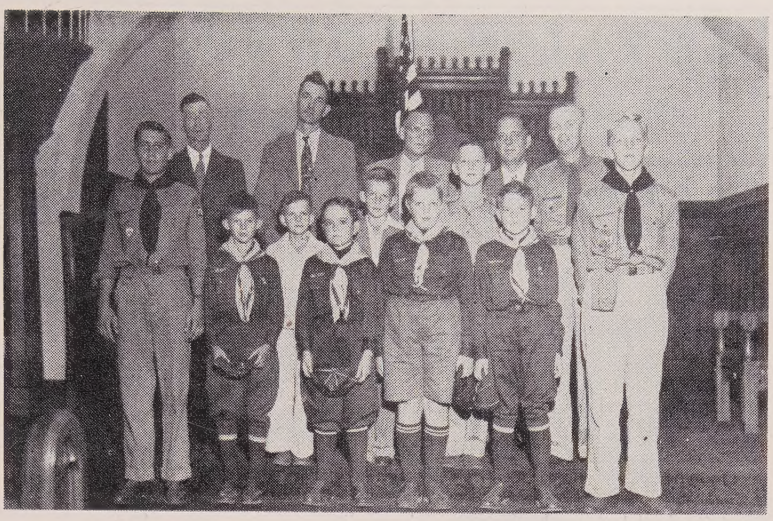

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